/25 cont./

*795 refrigerator, radio, power plant, powerful American cars, etc
793 .... Certain ones even own real estate in Dakar which they rent for a good price, increasing their revenues by that much more.

If this standard of living is the result of the attachment and the fanatical work of the talibés, reciprocally this luxury increases their prestige in the eyes of these same talibés. These simple people see in this exterior wealth a sign of the greatness, power, and glory of their marabout. They are proud to see him rich and influential, as if they themselves participated in this wealth and influence.

Still another anecdote will underline, it seems, this blind admiration of the faithful for their religious leaders in spite of (and perhaps because of) the exterior signs of their wealth.

The domestic servant of a European official had accompanied his employer to Touba, to the home of Failou M'Backé. Thus he could enter the carré of "his" marabout (for he was a Murid). Upon returning, he said to his employer in a tone of sincere admiration and without a critical afterthought: "My [352] marabout is a great marabout; his carré has many bedrooms and in each bedroom there is a good bed." When one knows [513] that the majority of the Blacks usually sleep on wretched pallets or even on mats, and that to possess a good bed is one of the first objectives of the African who advances, one will appreciate the full value of this remark...

793 After that no one will be surprised that some people have
*795 labeled as "servitude" the situation which the Murid marabouts
244 reserve for the talibés who work on their plantations. They are,
555 in fact, grouped in teams of ten to 20, and each team has a piece of land to cultivate. Of course the teams compete zealously to bring to the marabout the handsomest harvest. The zeal of the teams is all the greater because each member can hope, if the marabout notices his own zeal, to be initiated at the end of several years to the Murid dikr and to have in his turn a Murid village to superintend. He can even hope to have assigned to him a new area to be attached to the brotherhood

S
SR /379 cont./
369 and at Diakhaté where the hut of straw or purely of mud
[342] prevails. Could it be that the occupation of mason to which
W some None seem to devote themselves is a factor in this
[342] modernization of their settlements?

SR A certain "coquetry" absent in the bush villages leads
[463] some autochthones to lay out a little flower garden near their
S hut (Tiali, Keur-Issa-Bambara)..
[351]

The presence of the city is also reflected in the equip-
S ment used by the rural people. The furniture is always sum-
369 mary, but more and more the iron bed is replacing the lat-
352 tice of wood or the mat put on the ground itself. A mattress,
[513] a military blanket, and commonly a mosquito net of a very
light fabric complete this relative comfort. Often a little
table of unpainted wood, a chair made of old boxes, a bit
S of mirror hung on the wall, and sometimes an impressive
[353] number of photographs, or, lacking them, pages cut out of
an illustrated magazine pasted to the walls, give a special
stamp to this interior, which is no longer typically rural.
Sometimes one even has the surprise of encountering in
these modest interiors a wardrobe and a little buffet, which
adorn, the more since they are not utilized, the room of a
privileged native. But this comfort is an exception.

S The calabash, which is the very foundation of the
369 kitchen utensils, is still commonly utilized for household
415 tasks and for the common meals. Nevertheless the cast-iron
or aluminum saucepan is no longer a luxury; the glass and
above all the bottle are in common use.

S The clothing, too, has been modified. The loincloth
369 in bright colors, laboriously woven by the Toucouleur
291 /Tukolor/ weaver, durable but expensive, has become a
177 luxury. Imported printed cloth of moderate price has sup-
planted it everywhere. The white robe with embroidery has
S become the festive garment par excellence; the shorts, the
[292] trousers, and the jacket, often furnished by the European,
are now the clothes utilized for work.

/38/

Maize (Zea mays L.): Succeeds well when sown at the beginning of the winter season. The native species sown under these conditions is very beautiful and gives large yellow ears, very well filled out. The Africans eat fresh roasted corn, and, when it is hard, they make couscous of it. The infusion prepared with the fruit is emollient and diuretic. The styles or stigmas of maize are famous as diuretics and cure several ailments of the urinary tract (cystitis, gravel, dysuria, etc.); the young kernels, when cooked, constitute an excellent vegetable and replace peas; the flour gives a beer and an alcoholic extract. The husks of the ears serve to make quite springy mattresses.

## II. -- Useful Gramineae

(not being subject to any cultivation)

Bamboo. -- Grows in the wild state in the Ravin des Voleurs /Ravine of Thieves/ near Thiès. The native species is rather small. Stakes, frames, masts of dugouts, huts, and fences, but especially clinting (constructions of bamboo filled in with lime) are made of it. The young shoots are said to be edible, and the sweet sap is supposed to be an agreeable drink. In Casamance a small species of bamboo grows in shady places; pipestems are made of it.

Begnefala (Andropogon shirensis). -- A tall gramineous plant with a penetrating aromatic odor. It is used in African medicine and the old colonials used it with success at the time of the great epidemic of yellow fever at Dakar in 1927. For fevers, one pounds the floral heads mixed with lemon or vinegar and energetically rubs the body with this mixture.

Hada (Imperata cylindrica). -- A gramineous plant with a very hard leaf and whitish ear, which is used for covering the roofs of huts.

Hat (Andropogon gayanus). -- Tall grass whose stem is used in making fences around huts.

Haham or cram-cram (Cenchrus biflorus). -- Its seeds fasten themselves to clothing and are very disagreeable. Is gathered and